me clean of, fined me; these things ought not to be given; over this matter be especially grieved. Then he says in reply: The grieving ones, Father, have gone in advance to Somae's narrow valley to be crocodile-herds.

Now they bring the forequarter, the rice, the beer, the water, all out into the village street. This the village council men eat and drink. This they call **kand kaṭhi daka**[8]. The owner's people cook the liver and lungs and the head into a hash with rice. In the courtyard where they felled the animals, they sacrifice to the dead one. They make an invocation: Be greeted then, thou so and so, rotten food, rotten cooked rice is being given to thee, being handed to thee; with pleasure, with delight thou wilt receive it, accept it; mayest thou be pleased with, mayest thou agree to this. We also shall eat, put into our mouth; may stomach-ache, headache not be created, be formed, Lord, Father my Ṭhakur. In the same way they make invocations to all dead forefathers, so far as they are known, and sacrifice to them.

Thereupon they cut up the sacrificed animals to prepare curry. The sacrificed animals brought by relatives they cut into two equal parts; one part they cut off for the village people, and one part they put aside. When the rice and curry is ready, they all, small and big, eat. When they have had food, they lie down. The young men and girls do not dance at the final funeral ceremonies. When day dawns, they give the relatives a couple leaf-cups of beer and also food. When they have eaten this, they say goodbye to them. They take their forequarter with them. If co-parents-in-law have come to the final funeral ceremonies, they have besides the sacrificial animals brought with them two pots of beer, two **sull**[9] rice, two sull parched and flattened rice, salt and oil. When they say goodbye to these, the owners of the house at once kill a goat for them; only the forequarter and the head they keep. One sull rice, one sull flattened and parched rice, one pot beer, salt, and oil they also send with them. They see them off.

When the relatives have departed, they bring the village headman and his deputy and a couple of the village people together and give them the presented beer. The neck-part that they have kept, the barber gets; one seer rice, one seer parched and flattened rice, three branches of the root of turmeric, salt, tobacco, and one small earthenware vessel with beer they also present him with. Thereupon they speak to him: Look here, Father, you are the barber, for twelve years we had uncleanness, we were like consecrated he-goats with hair kept growing; this uncleanness thou hast taken down and made away with for us; in case you had been somewhere else, who knows how much thou might have got by working for wages, by gleaning; as is seen here, we have caused thee to lose time, we have not made thee satisfied with anything; for this mayest thou be especially grieved. He answers: The grieving ones are presumably gone in advance, Father, to Somae's narrow

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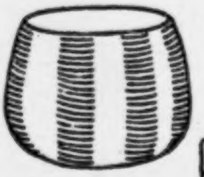
[8] See Dictionary s. v.

[9] The **sull** is a measure of 20 half-seers.

Baskets of different shapes and sizes, made of bamboos arrest one's attention in a Santal household. One of them, called "uduli," is used by women while marketing and carrying things to the field. (See illustration). They have their own winnowing fan called "hata" and use a basket named "gauni" for measuring paddy. The broom-sticks are neatly made of "kancho" (*Oriya*) reeds (Santali, *Kharang*). (See illustration). 285 [243] [804] 412 824


Uduli

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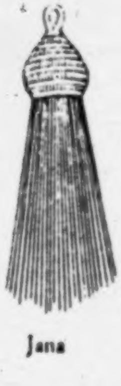
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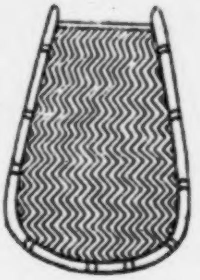
Hata

285 243 →

Industries

As far as cottage-industries are concerned, we did not find spinning and weaving a part of the serious programme of the Santals, as they depend on the neighbouring Hindu weavers to supply their clothes. However, in most houses, they possess these wheels and the indigenous ginning machine, which implies, 283 286 439 177 283

178

175 The Governor understanding the mistake of his
648 predecessors tried to appease the Santal by removing
669 the genuine grievances. He made the Santal territory
[634] a separate district called Daminikoh, with four sub-districts, Dumka, Godda, Pakur and Rajmahal. The charge of these sub-districts were given to a Deputy Commissioner and four assistant Commissioners. The
[625] regular police was abolished and the duty of keeping
[622] peace and order and of arresting of criminals was vested in the hands of the parganait and the village headman.

In the social sphere also steps were taken to ameliorate the condition of the oppressed Santals. The
[426] money lenders were not permitted to extort their debts over and over again by recourse to trickery or other-
● [804] wise. False weights and measures were corrected and cheating in this department was punished and the Santals could now sell their produce in the market witout fear of being swindled. The abolition of serf-
[566] dom and the new relationship between capital and labour were far reaching reforms, and the Santal could
[466] earn his living as a free worker on the Railway instead of being a slave of a powerful protector. Again, the
[464] beginning of tea plantations about this time gave a fresh impetus to profitable work and a higher economic level was achieved by the Santal, who further decided to migrate to the tea area, and on the expiry of the contract to return with a tidy some of money. Such a diverting of labour caused an easing in the struggle for existence among those who stayed at home and enabled the migrant to earn enough to establish himself securely for life.

Thus out of the rebellion came some lasting good and the Santals in the end benefited from it.

258 through the vertical post at the other end. Then they
press together the two logs by placing another solid
piece of wood crosswise over the upper log parallel to
the wooden cleat which is fitted in the vertical post.
With the help of these two, the logs are pressed
together. Now-a-days the Santals supply the seeds and
[178] fruits to the Toli (oil men) and get oil in return. Besides
[252] using this oil for curry preparation they use oil in
[302] anointing, lubricating, for medicinal purposes and for
[757] lighting lamps.
[372]

How the Santals Prepare Pachawe (rice beer) :- The San-
273 tals drink Handi in large quantities. Young boys and
girls, old men and women all drink Handi. Their
method of preparing (rice beer) handi is as follows :-
The first thing is to make a pot, with a large mouth
called *tukuc*. The *tukuc* is filled with dry leaves or
straw and set on the fire, they do it outside the house
in the open as there is much smoke. This is done in the
morning when they are to start brewing. When the
tukuc becomes cool, it is cleaned. Then in the after-
noon, they take ordinary rice and roast this a little.
The roasting is said to give a certain flavour to the
beer. Thereupon the rice is boiled and after that
spread out to dry. The quantity of rice used for one
• [804] brew varies from four to six paos (one pao is quarter of
a seer). When the rice is fairly dry it is mixed with some
vegetable fermenting stuff called Bakhar.[1] Very often
certain vegetable matter is added to the Bakhar
to make the beer intoxicating. When the rice and

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[1] Bakhar is a small round white thing which the Santals buy in the market. It is prepared by mixing hundred kinds of roots of trees and creepers with the powder of rice.